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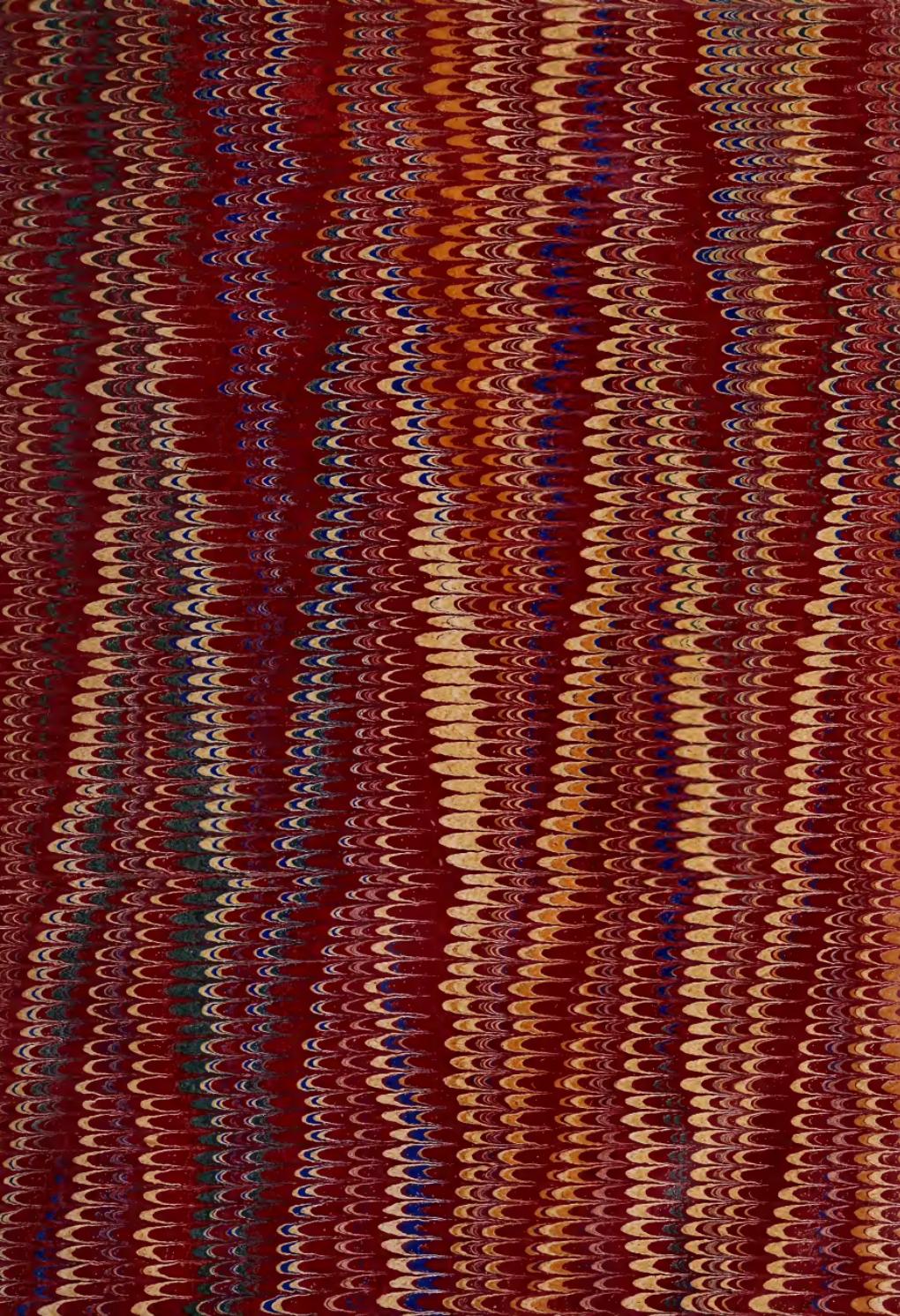
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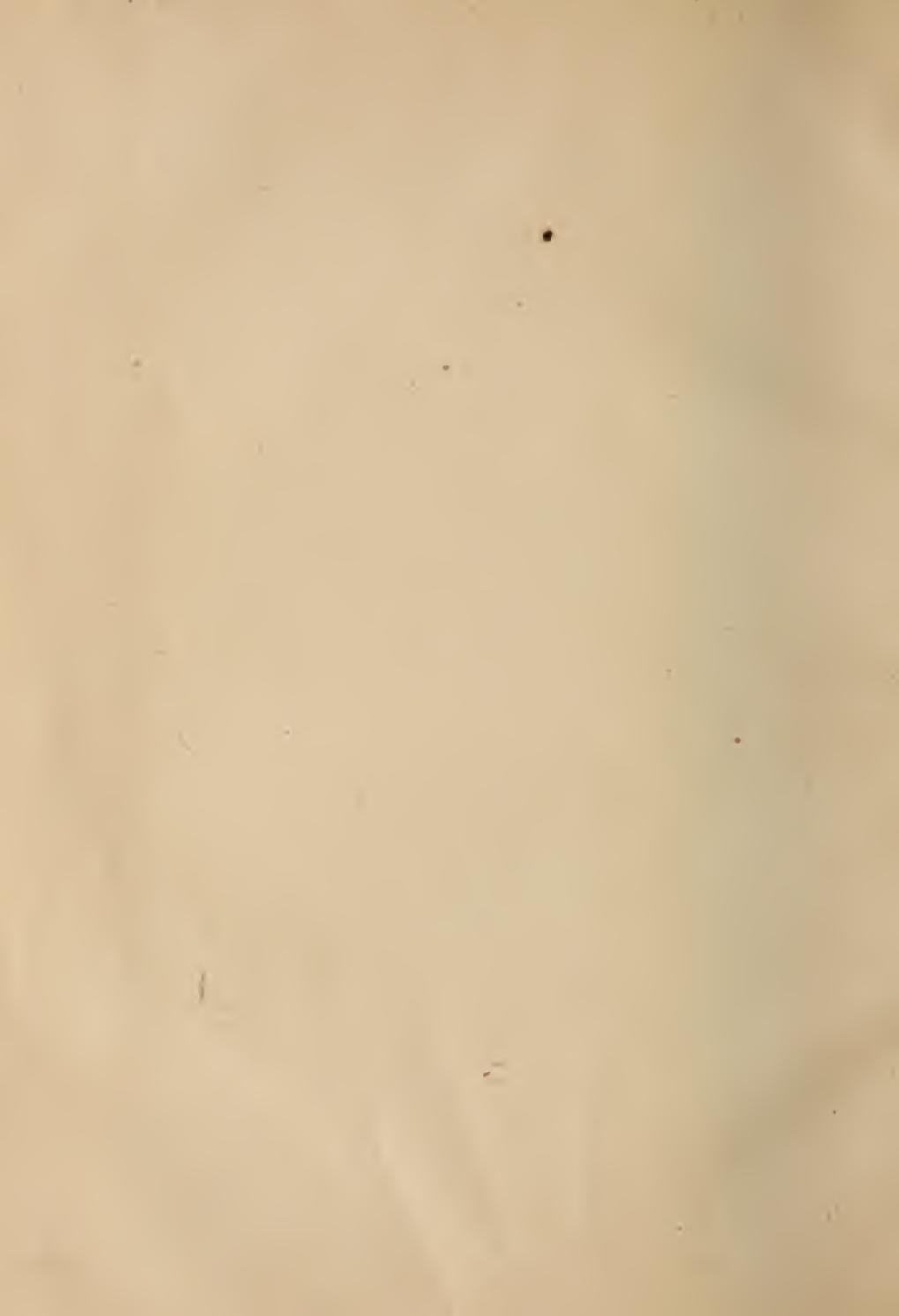
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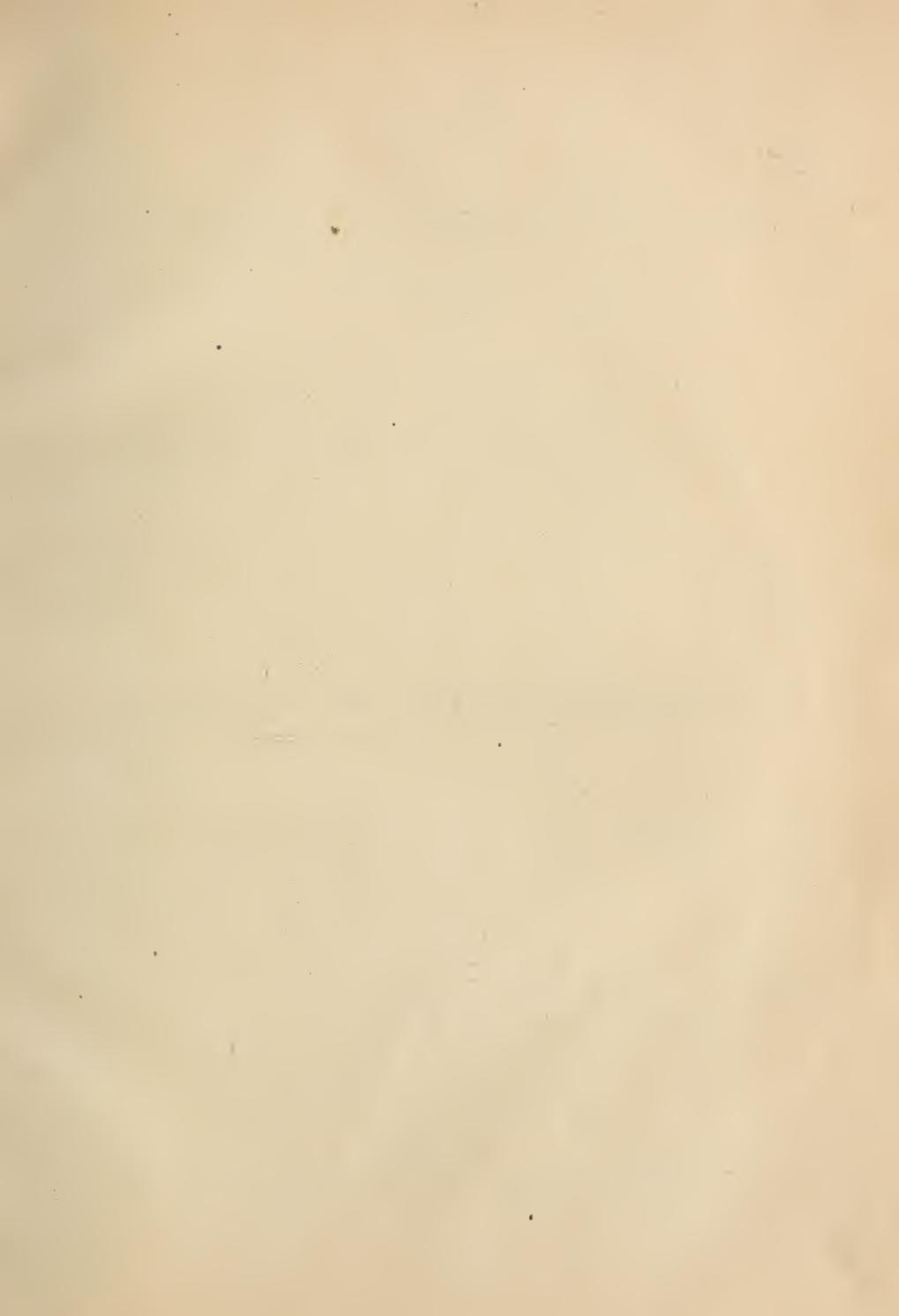
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T H E  
GUIDE TO POLITENESS,

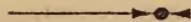
A.

Hand-Book of Good Manners,

AND

A Manual of Modern Etiquette,

EMBRACING THE USAGES AND CUSTOMS OF GOOD  
SOCIETY, IN PUBLIC AND PRIVATE LIFE.



GEO. BLACKIE & CO.,  
Publishers,

746 BROADWAY, NEW YORK.

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## THE GUIDE TO POLITENESS;

A

## HAND-BOOK OF GOOD MANNERS.

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### INTRODUCTION.

"BE courteous," is a precept given to us on the highest authority, and the manifest advantages of its adoption are indorsed by the common experience of mankind. Politeness should, indeed, be as binding upon the members of society as any civil code. It is, in fact, the code of civility. While politeness, in its spirit and essence, is always the same, the rules of etiquette by which it is exhibited vary with time and place, and must, therefore, be ascertained and acquired by those who are really desirous of obtaining good manners. Kindness of heart, sincere regard for the rights of others, even in the smallest matters, good taste, and self-command, these are the fundamental principles upon which etiquette is built up; these are never out of fashion, and those who have them readily learn all that has to be learnt of the ways of the fashionable world. On the other hand, if these first princi-

ples be lacking, all the outside polish is of small avail. A thoroughly selfish man can never be truly courteous.

Lord Bacon says: "To attain good manners it is almost sufficient not to despise them; and that if a man labor too much to express them, he shall lose their grace, which is to be natural and unaffected." "Politeness," says La Bruyère, "seems to be a certain care, by the manner of our words and actions, to make others pleased with us and with themselves." But in politeness, as well as in everything else connected with the formation of character, we are too apt, it has been well remarked, to begin at the outside instead of the inside. Instead of beginning with the heart, and seeing to it that we have right motives for courtesy, there is too great an inclination to trust to formal attention. The golden rule, "Do unto others as you would that others should do unto you," contains the very life and soul of true politeness. This teaches us to be *gentle*—this teaches us to be womanly and manly—this, in its grand result, makes gentlemen and gentlewomen of us all. Unless we really abhor that which is selfish, and consider another's pleasure and comfort as well as our own, our politeness will be entirely artificial, and used only when interest and policy dictate. Every good thing is true, true in its nature and spirit; true courtesy is honest, not a mere affectation. Thus says Tennyson :

"For who can always act? But he  
To whom a thousand memories call;  
Not being less, but more than all  
The gentleness he seemed to be;

“But seemed the thing he was, and joined  
Each office of the social hour  
To noble manners, as the flower  
And native growth of noble mind ;  
“And thus he bore, without abuse,  
The good old name of gentleman.”

Morals, then, lay the foundation of manners. A well-ordered mind, a well-regulated heart, produce the best conduct. The rules which a philosopher or moralist lays down for his own guidance, properly developed, lead to the most courteous acts. Franklin laid down for himself the following rules to regulate his conduct through life :—

*Temperance*.—Eat not to dullness ; drink not to elevation.

*Silence*.—Speak not but what may benefit others or yourself ; avoid trifling conversation.

*Order*.—Let all your things have their places ; let each part of your business have its time.

*Resolution*.—Resolve to perform what you ought ; perform without fail what you resolve.

*Frugality*.—Make no expense but to do good to others, or to yourself ; *i. e.*, waste nothing.

*Industry*.—Lose no time ; be always employed in something useful ; cut off all unnecessary actions.

*Sincerity*.—Use no hurtful deceit ; think innocently and justly ; and if you speak, speak accordingly.

*Justice.*—Wrong none by doing injuries, or omitting the benefits that are your duty.

*Moderation.*—Avoid extremes; forbear resenting injuries so much as you think they deserve.

*Cleanliness.*—Tolerate no uncleanliness in body, clothes, or habitation.

*Tranquility.*—Be not disturbed at trifles, or at accidents common or unavoidable; and “be temperate in all things.”

Let these rules be applied to the elegant intercourse of life, and they are precisely what is required. Those who would set good morals and good manners at variance, wrong both.

Perfect ease and tranquility of manner are the signs of good breeding. Persons who move in the higher circles of life, and who have a proper regard for appearances, never allow themselves to appear vexed or disturbed. They study to appear composed, whatever may occur to annoy them, and are not thrown into a state of excitement by every petty trifle.

If you see a man behave in an uncivil manner to his father or mother, his brother or sister, wife or children, or fail to exercise, when dining *en famille*, the common courtesies of life at his own table, you may at once set him down as a boor, for good manners are articles for every-day wear.

Do not fall into the absurd error of supposing you

may do as you please at home. Have a proper regard for the feelings and comfort not only of your own family, but of your servants. The true gentleman and the true gentlewoman are never arrogant or overbearing to domestics or *employees*. Their commands are requests, and all services, no matter how humble, are received with thanks, as if they were favors. There is no surer sign of vulgarity than an assumption of the tone of authority, a haughty or supercilious demeanor towards inferiors in station.

Another thing to avoid is an ostentatious display of magnificence. Over-dressed people are always vulgar. A house that looks as if it had been furnished as an upholsterer's show-room only serves to make the owner ridiculous. In dress and in furniture good manners dictate a strict regard to propriety ; everything good, everything in keeping, everything indicating an acquaintance with the prevailing fashion, but nothing to dazzle the eyes and excite astonishment in the simple.

Well-bred people are at home everywhere, and possess in a high degree the faculty of making other people feel at home. Very different is it with that "stuck up" community whose only idea of etiquette seems to begin and end with an assertion of their own importance. They are at home nowhere, and no one is at home with them ; they seem to be forever rattling their money, and inviting you to look at their check-book ; they promenade their rooms with the manners of a cicerone ; and they call your special attention to

the viands and wines spread for your entertainment. The pronoun "my" is forever on their lips, and their pæan of self-praise never sounds so meanly as when it is heard in the key of self-appreciation. A man of uncultivated manners utters all his mind, storms and fumes at every trifling occurrence, falls out with everybody, is noisy and imperious, manifesting his presence by loud and boisterous talking. With a noisy step he enters the room, sits down or stands up in a noisy manner; when he moves a chair, he causes it to knock against the floor; when he ascends the stairs, he tramps like a cart-horse. "Feeling abashed, although he has done nothing to be ashamed of, he does not know how to comport himself so as to appear easy or elude observation. In this dilemma he shifts, shuffles, and tries various ways of sitting or standing. His most common resource is meddling with his hair, or touching some part of his face. This gives employment to his hands, and has, as he thinks, a look of being at ease, while in reality it is quite the reverse. In all good society it is considered exceedingly bad manners to touch either the hair or any part of the head or countenance with the hands; and in company, or in any public place, you must take care to avoid doing so. The dressing and arranging of the hair, like that of cleansing the face and hands, is a duty to be performed only in private. We need hardly tell you that picking the nails, scratching or rubbing any part of the body or limbs, putting your fingers in your ears, and similar indecencies of behavior, are equally inconsistent with good manners. They are actions which are exceedingly offensive to

spectators, and are therefore carefully shunned by all persons possessing the slightest sense of propriety."

With these general hints as to what does and what does not constitute good breeding, we may proceed to notice other parts, with more particular detail.

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## DRESS.

Costly thy habit as thy purse can buy,  
But not expressed in fancy ; rich, not gaudy ;  
For the apparel oft proclaims the man.

SHAKESPEARE.

## LADIES.

A LADY must dress in the fashion, and fashions are proverbially fickle. Still while properly loyal to Queen Mode, personal taste, and a just regard to personal appearance, must be enjoined. A lady has to consider what colors best suit her complexion. Blue, for instance, never looks well upon those of a dark complexion; nor pink upon those of a florid complexion. Yellow is a very trying color, and can only be worn by the rich-toned brunettes. Attention to these particulars is most important. Longitudinal stripes in a lady's dress make her appear taller than she really is, and are, therefore, appropriate for a person of short stature. Flounces give brevity to the figure, and are therefore only adapted to tall persons.

Every article of dress should be well made, however plain the style, or inexpensive the material.

The dress should always be adapted to the occasion. Nothing is more proper for the morning than a loosely-made dress, high in the neck, with sleeves fastened at the wrist with a band, and a belt. It looks well; and is convenient. For a walking dress, the skirt should be allowed only just to touch the ground; for while a train looks well in the drawing-room, and is inconspicuous in a carriage or opera-box, it serves a very ignoble purpose in sweeping the street. Hats are now fashionable for morning walks, and they are both pretty and convenient; they add grace to the appearance, and keep the sun out of the eyes. Still, they are only fitted for tolerably young people; elderly ladies do not look well in them. Ladies' shoes for walking should be substantial enough to keep the feet dry and warm. If neatly made and well fitted, they need not be clumsy.

Evening dress means full dress, in the common acceptance of the term. It will serve for dinner, opera, evening party, everything but the ball. Ball dresses are special. With regard to evening dress and ball dress, no explicit directions can be given. The fashion-books declare what is to be worn, and the dress-maker is the interpreter of the fashion. Still, individual taste should be exerted, and no slavish adherence given in to fashion at the sacrifice of grace or elegance.

We append a few general hints on things to be avoided. Deep and bright-colored gloves are always

in bad taste ; very few persons are careful enough in selecting gloves. Light boots and dark dresses, dark boots and light dresses, are indicative of bad taste. A girl with neatly and properly dressed feet, with neat, well-fitting gloves, smoothly-arranged hair, and a clean, well-made dress,—who walks well, and speaks well, and, above all, acts politely and kindly, is a *lady*. Fine acts and obtrusive airs are abashed before such propriety and good taste. Fine feathers do not always make fine birds.

Never dress *above* your station ; it is a grievous mistake, and leads to great evils, besides being the proof of an utter want of taste.

Avoid violent contrasts of color. *Black* is of great service in toning down and harmonizing brilliant hues.

Care more for the nice fitting of your dress than for its material. An ill-made silk is not equal in its appearance to the plainest material *well made*. The celebrated Madame de Maintenon was remarkable for always looking well-dressed, even in her days of deep poverty. She tells us herself that it was because she cared more for the graceful falling of her robes than for the material of which they were composed ; and wore a grey or pale lavender cotton in the voluminous and sweeping folds, which were the fashion of her day, always taking care that her dress should fit well, and be fresh and clean.

Never appear to be thinking about your dress, out

wear the richest clothes and the plainest with equal simplicity. Nothing so destroys a good manner as thinking of what we have on. Never keep a morning visitor waiting while you change your dress. You ought always to be fit to be seen ; and it is better to present yourself in your ordinary attire than to be guilty of the ill-breeding of keeping your acquaintance waiting while you make an elaborate toilet.

Never spend more than you can *quite afford* on your dress ; but endeavor, by care, neatness, and ingenuity, to make up for expenditure.

#### GENTLEMEN.

Every man who seeks admission to society must have a careful regard to dress. Foppery on the one hand, and slovenliness on the other, have to be avoided. As Ben Jonson expresses it : " Believe it, sir, that clothes do much upon the wit, as weather does on the brain ; and thence, sir, comes your proverb : The tailor makes the man." A man's dress is always more or less an index to his character.

A gentleman should be dressed in the fashion. The reigning *mode* must to some extent govern his taste. A gentleman should neither be the first to adopt a new fashion, nor the last to observe it. Either case would make him conspicuous. A gentleman's dress should never be obtrusive. Fashion, even, should be made to adapt herself to the individuality of her votaries. Dress must be made secondary to the person. That

which suits one does not suit another ; and a slavish adoption of one style is simply preposterous. Let the cut of your clothes show that you know the fashion, but do not carry it to extremes.

A gentleman dresses with an eye to fitness ; that is, the form, material, and color of his clothes are adapted to his person, condition, time, circumstances, occasion, etc. In his library or his breakfast-room a gentleman may wear a loose robe ; in his garden, or if engaged in his studio, a blouse ; but to appear in public thus attired would be improper. The dress worn in making morning calls should be less constrained than that adopted at dinner or an evening party. In the morning, light pants may be worn, colored gloves, and a frock coat ; in the evening the suit should be black dress-coat, lined with silk, black pants, white or black vest, and ornamental tie, with white gloves. Black patent-leather boots should also be worn in the evening. The greatest attention should always be paid to the linen ; let *it* be fine, clean, and well fitted, whatever be the outer garb.

Jewelry is a matter of taste. A little is always elegant, too much is vulgar. A watch and chain is indispensable. One or two rings may be worn ; and a ring, if really valuable, looks well as a fastening for the neckerchief. At the opera, and at evening parties, a gentleman will always find it convenient to adopt the gibus hat.

At a pic-nic party a gentleman is never expected to

appear in full dress. He should wear such clothes as, with a proper regard to appearance, are the most suitable for the occasion. The rules of dress are still less rigid when a party of gentlemen go out shooting or fishing, and no ladies are present.

At weddings, morning dress, elegant and costly, but morning dress *only*, should be worn.

At funerals, the suit should be entirely of black, with white neckcloth.

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## INTRODUCTIONS, CARDS, CORRESPONDENCE, ETC.

Friendship is no plant of hasty growth,  
Though planted in esteem's deep-fixed soil  
The gradual culture of kind intercourse  
Must bring it to perfection.—JOANNA BAILIE.

### INTRODUCTIONS.

AN introduction is a social indorsement, and should never be made without consideration. It is neither necessary nor desirable to introduce all your acquaintances to one another. When people meet beneath the roof of a mutual friend, as his invited guests, they are friends for the time; but this does not guarantee any further intimacy.

If a gentleman is walking with a friend and meets

another—the same rule applies to ladies—it is not necessary to introduce them to each other.

As a general rule, no gentleman should be introduced to a lady without the lady's sanction having been previously obtained, or without you have sufficient reason to know that the introduction would be agreeable to her.

Two gentlemen calling upon another on a matter of business introduce each other.

The inferior is introduced to the superior, the gentleman to the lady; thus, "Miss Smith, allow me to introduce Mr. Brown." Ladies are only introduced to gentlemen when the age or position of the gentleman renders him plainly their superior.

Equals are introduced thus: "Mr. Smith, let me introduce Mr. Brown—Mr. Brown, Mr. Smith; Mr. Smith, Mr. Brown."

In all introductions, *names* should be given most distinctly.

Introductions do not involve the necessity of shaking hands. No gentleman should offer to shake hands with a lady; if she desires to do so, she can readily express it.

In introducing the members of one's own family, care should be taken to mark the relationship, thus: "Mrs. Smith, my mother;" or, "Mrs. Smith, my wife;" or, "Miss Smith, my sister;" or, "Miss Smith, my daughter;" and so on. In speaking of your wife, never allude to her as "my lady."

*Letters of Introduction* should be given with extreme caution. Two things have to be considered: first, what claim you have upon the person you address; and, second, whether you can be answerable for the good behavior of the person you introduce. If you are satisfied that your claim is such as to bring a new friend into your old friend's circle of acquaintance, and that the friend you introduce is worthy of the friendship, grant the letter. "The bearer is my friend, let him be yours."

A letter of introduction should never be sealed when given to the person by whom it is to be presented.

A letter of introduction should, if practicable, be delivered in person. It is, however, allowable to send it enclosed in a sealed envelope. If no answer is received within three or four days, you may safely conclude that the individual addressed has no desire to make your acquaintance.

#### CARDS.

On the subject of leaving cards, we may remark, that it is only necessary to leave one card when a mother and her daughter call upon a friend.

Cards should also be left for grown-up daughters. The corner of the card is sometime turned down, to show that the visit was meant for others as well as for the lady of the house.

A married lady, on making a call, may leave her husband's card.

It is customary after a dinner party to leave a card for the lady of the house. This is equivalent to calling to know how she is.

On arriving in town after absence, it is usual to send cards to friends to apprise them of your arrival.

The same rule applies to a newly-married pair after their return from their wedding tour.

The announcement of a birth is often conveyed to friends by the sending of the lady's card with an addition, thus :—

Mrs. Smith and *Son* (or daughter).

Cards of invitation and thanks for inquiries are to be purchased ready printed at the stationer's.

On the eve of an absence from one's own neighbourhood, it is etiquette to leave or send cards to friends with the letters P. P. C. in the corner (*Pour prendre congé*, "to take leave").

#### SHAKING HANDS.

On shaking hands it is most respectful to offer an ungloved hand; but if two gentlemen or two ladies, or a lady and gentleman, meet, and are both gloved, it is very foolish to keep each other waiting while gloves are removed. You should not, however, offer a gloved hand to a lady or a superior who is ungloved. Foreigners sometimes are very sensitive in this matter, and would construe the glove into an insult. It is well for a gentleman to carry his right-hand glove in his hand where he is like to have occasion to shake hands. At a ball

or evening party, the gloves should not be taken off, but gloves should always be removed during dinner.

#### LETTER AND PRESENTS.

All formal notes are written in the third person.

In familiar letters, the first person is adopted; it removes all constraint, and is far more agreeable.

A polite response should always be written after the style in which the writer has been addressed. A formal note requires a formal answer. A familiar letter calls for a familiar reply.

The letters R. S. V. P. are sometimes put at the end of a note. They stand for the French phrase, *Response, s'il vous plaît*, "an answer, if you please." It is better, however, when a reply is particularly desired, to write in plain English, "An answer will oblige."

Among friends, presents ought to be made of things of small value, or, if valuable, their worth should be derived from the style of the workmanship, or from some accidental circumstance, rather than from inherent and solid richness.

Never offer to a lady a gift of great cost. It is in the highest degree indelicate, and looks as if you were desirous of placing her under an obligation to you and of buying her good will.

The gifts made by ladies to gentlemen are of the most refined nature possible; they should be little articles not purchased, but claiming a priceless value as being

the offspring of their gentle skill — a little picture from their pencil, or a trifle from their needle.

A present should be made with as little parade and ceremony as possible. If it is a small matter — a gold pencil-case or thimble to a lady, or an affair of that sort — it should not be offered formally, but in an indirect way.

Emerson says, "Rings and other jewels are not gifts, but apologies for gifts. The only gift is a portion of thyself. Thou must bleed for me. Therefore the poet brings his poem ; the shepherd, his lamb ; the farmer his corn ; the sailor, corals and shells ; the painter, his picture ; the girl, a handkerchief of her own sewing."

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## CONVERSATION.

LET your conversation be adapted as skillfully as may be to your company. Some men make a point of talking commonplaces to all ladies alike, as if a woman could only be a trifler. Others, on the contrary, seem to forget in what respects the education of a lady differs from that of a gentleman, and commit the opposite error of conversing on topics with which ladies are seldom acquainted. A woman of sense has as much right to be annoyed by the one, as a lady of ordinary education by the other. You cannot pay a finer compliment to a woman of refinement and *esprit* than by

leading the conversation into such a channel as may mark your appreciation of her superior attainments.

In talking with ladies of ordinary education, avoid political, scientific, or commercial topics, and choose only such subjects as are likely to be of interest to them.

Remember that people take more interest in their own affairs than in anything else which you can name. If you wish your conversation to be thoroughly agreeable, lead a mother to talk of her children, a young lady of her last ball, an author of his forthcoming book, or an artist of his exhibition picture. Having furnished the topic, you need only listen; and you are sure to be thought not only agreeable, but thoroughly sensible and well-informed.

Be careful, however, on the other hand, not always to make a point of talking to persons upon general matters relating to their professions. To show an interest in their immediate concerns is flattering; but to converse with them too much about their own arts looks as if you thought them ignorant of other topics.

Do not use a classical quotation in the presence of ladies, without apologizing for or translating it. Even this should only be done when no other phrase would so aptly express your meaning. Whether in the presence of ladies or gentlemen, much display of learning is pedantic and out of place.

There is a certain distinct and subdued tone of voice

which is peculiar to only well-bred persons. A loud voice is both disagreeable and vulgar. It is better to err by the use of too low than too loud a tone.

Remember that all “slang” is vulgar. It has become of late unfortunately prevalent, and we have known even ladies pride themselves on the saucy *chique* with which they adopt certain Americanisms, and other cant phrases of the day. Such habits cannot be too severely reprehended. They lower the tone of society and the standard of thought. It is a great mistake to suppose that slang is in any way a substitute for wit.

The use of proverbs is equally vulgar in conversation ; and puns, unless they rise to the rank of witticisms, are to be scrupulously avoided. There is no greater nuisance in society than a dull and persevering punster.

Long arguments in general company, however entertaining to the disputants, are tiresome to the last degree to all others. You should always endeavor to prevent the conversation from dwelling too long upon one topic.

Religion is a topic which should never be introduced in society. It is the one subject on which persons are most likely to differ, and least able to preserve temper.

• Never interrupt a person who is speaking. It has been aptly said, that “if you interrupt a speaker in the middle of his sentence, you act almost as rudely as if, when walking with a companion, you were to thrust yourself before him, and stop his progress.”

To listen well, is almost as great an art as to talk well. It is not enough *only* to listen. You must endeavor to seem interested in the conversation of others. •

It is considered extremely ill-bred when two persons whisper in society, or converse in a language with which all present are not familiar. If you have private matters to discuss, you should appoint a proper time and place to do so, without paying others the ill compliment of excluding them from your conversation.

If a foreigner be one of the guests at a small party, and does not understand English sufficiently to follow what is said, good breeding demands that the conversation shall be carried on in his own language. If at a dinner party, the same rule applies to those at his end of the table.

If upon the entrance of a visitor you carry on the thread of a previous conversation, you should briefly recapitulate to him what has been said before he arrived.

Do not be *always* witty, even though you should be so happily gifted as to need the caution. To outshine others on every occasion is the surest road to unpopularity.

Always look, but never stare, at those with whom you converse.

In order to meet the general needs of conversation in society, it is necessary that a man should be well

acquainted with the current news and historical events of at least the last few years.

Never talk upon subjects of which you know nothing, unless it be for the purpose of acquiring information. Many young men imagine that because they frequent exhibitions and operas they are qualified judges of art. No mistake is more egregious or universal.

Those who introduce anecdotes into their conversation are warned that these should invariably be “short, witty, eloquent, new, and not far-fetched.”

Scandal is the least excusable of all conversational vulgarities.

In conversation study to be quiet and composed. Do not talk too much, and do not inflict upon your hearers interminably long stories, in which at the best they can have but a little interest.

“ ——Sedentary weavers of long tales  
Give me the fidgets, and my patience fails.  
'Tis the most assinine employ on earth  
To hear them tell their parentage and birth,  
And echo conversations dull and dry,  
Embellished with *he said* and so *said I*.  
At every interview their route the same,  
Their repetition makes attention lame;  
We bristle up, with unsuccessful speed,  
And in the saddest part cry, ‘Droll, indeed! ’ ”

The great business in company is conversation. It should be studied as an art. Style in conversation is as important, and as capable of cultivation, as style in writing. The manner of saying things is what gives

them their value. The most important requisition for succeeding here is constant and unfaltering attention. That which Churchill has noted as the greatest virtue on the stage, is also the most necessary in company—"to be always attentive to the business of the scene." Your understanding should, like your person, be armed at all points. Never go into society with your mind *en deshabille*. It is fatal to success to be at all absent or *distract*. The secret of conversation has been said to consist in building upon the remark of your companion. Men of the strongest minds, who have solitary habits and bookish dispositions, rarely excel in sprightly colloquy: because they seize the *thing* itself—the subject abstractly—instead of attending to the *language* of other speakers, and do not cultivate *verbal* pleasantries and refinements. He who does otherwise gains a reputation for quickness, and pleases by showing that he has regarded the observation of others. It is an error to suppose that conversation consists in talking. A more important thing is to listen discreetly.

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### MORNING CALLS.

MORNING calls should be made between 2 and 5 p. m.

It is now usual for ladies to fix certain days in the week on which they will be at home to receive visitors.

In making a morning call, a lady may take a friend with her.

A lady need not rise on receiving the visit of a gen-

tleman — she may do so without impropriety, but it should be done in consideration of his age or rank.

In making a morning call, a gentleman should take his hat and switch, or riding-whip, with him into the room, and keep them in his hand during the whole of the interview.

Ladies should not withdraw their gloves during a morning call.

The visit, except under peculiar circumstances, should not be prolonged beyond a quarter of an hour.

Favorite lap-dogs are not admissible at a morning call. They are almost certain to occasion annoyance, and very often commit some damage. Children, also, unless the parties are on very intimate terms, should be excluded. They can be left in the carriage while "mamma" pays her complimentary visit.

Ladies should take careful note of the manner in which they are received, also whether their visits are returned. This is the only way in which they can ascertain whether or no their visits are agreeable. A lady having called *twice* upon a friend, and receiving no return call—always supposing no just cause or impediment exists—is quite justified in resigning the acquaintance.

A lady receiving visitors must give over any employment in which she may be engaged except needlework. She should rise on the departure of her visitors, but not accompany them to the door.

## DINNER.

And Eve within, due at her home prepared  
For dinner savory fruits, of taste to please  
True appetite, and not disrelish thirst  
Of nectareous draughts between.—MILTON.

Where the faded moon  
Made a dim silver twilight, soft he set,  
A table and \* \* \* thus thereon  
A cloth of woven crimson, gold, and jet.—KEATS.

When you invite a friend to dinner, never forget that, during the short time he is under your roof, his happiness is in your hands.

May we offer a few hints on dining, chiefly culled from Brillat Savarin?—“Let the number of your guests never exceed twelve, so that the conversation may constantly remain general. Let them be so collected that their occupations are different, their tastes similar, and with such points of contrast as may make up an harmonious whole. Let your dining-room be brilliantly lighted, your cloth exquisitely laid, and the temperature not too high. Let the men be clever without presumption, and the women amiable without conceit. Let your dishes be limited in number, but each excellent; and your wines first-rate. Let the former vary from the most substantial to the most light; and for the second, from the strongest to the most perfumed. Let everything be served quietly, without hurry or bustle—dinner being the last business of the day. Let the coffee be very hot, and the liquors first,

quality. Let your drawing-room be spacious enough to allow of a game being played if required, without interfering with those addicted to chatting. Let the guests be retained by the pleasant company, and cheered with the hope that, before the evening is over, there is something good still in store for them. Let the tea not be too strong, the hot toast well buttered, and the punch carefully mixed. Let no one leave before eleven, but let every one be in bed by midnight."

Truly, a very "snug" party, but where are such to be found? Certainly, it is the business of the host to make his guests comfortable; if he knows not how, or cannot afford the expense to do it, let him give no dinner party. "A man who invites friends to dinner, and takes no personal interest in his dinner party, is not worthy of friendship."

Invitations to dinner are usually issued several days before the appointed time. A gentleman or lady receiving such an invitation, should answer it at once, accepting or declining unconditionally. The answer should be addressed to the lady of the house.

The ordinary method of issuing dinner invitations is the dispatch of a note to the guests to be invited, thus:—

Mr. and Mrs. Alpha present their compliments to Mr. and Mrs. Omega, and hope to have the pleasure of their company to dinner on January 7. R. S. V. P. (or an answer will oblige.)

The reply should be written in the same style, saying, of course, *nolo* or *volo*.

Cards of invitation are generally issued for formal dinners. They should be issued at least a fortnight before the dinner is to take place.

A dinner party involves full dress. One must be well dressed for a well-dressed dinner.

Punctuality is said to be the soul of business ; it is the soul of pleasure also. Be punctual in your attendance at dinner. The dinner cannot be served till the guests have arrived. If it is spoiled through your tardiness, you justly incur the indignation—indignation which, of course, cannot be expressed—not only of the host, but of every one of his guests. A dinner, however, never should be delayed for one guest ; it is a breach of politeness to all those who have arrived punctually.

The guests at a dinner party assemble in the drawing-room, where they are received by the mistress of the house. The drawing-room is the scene of that trying ordeal which the poet has described :—

“ How sad it is to sit and pine  
The long half hour before we dine,  
Upon our watches oft to look,  
Then wonder at the clock and cook,

\* \* \* \* \*

And strive to laugh in spite of Fate !  
But laughter forced soon quits the room,  
And leaves it to its former gloom.  
But lo ! the dinner now appears—  
The object of our hopes and fears,  
The end of all our pains ! ”

Of course, it is the effort of the hostess and host to make the guests comfortable; but to do so is sometimes hard work, especially for inexperienced people.

Upon the mistress of the house, or upon its master, if he be unmarried and has no female relative residing with him, the duty devolves of indicating to every gentleman the lady he is expected to escort to the dining-room.

On descending the stairs, the wall should be given to the lady, and the gentleman who acts as her escort should seat himself at her right hand at the dining-table.

A very judicious plan of arrangement is to have the names of the guests neatly written on small cards, and placed at the part of the table where it is desired they should sit.

The procession to the dining-room is led by the master of the house, who gives his arm to the lady of the highest rank present, or the oldest.

The mistress of the house closes the procession, selecting as her escort the gentleman who may happen to be the greatest stranger.

The mistress of the house takes the head of the table. The master of the house sits at the bottom of the table. On the lady's right and left hand, are placed the two gentlemen of the highest rank in company; on the right and left hand of the master of the house, are the two ladies of the highest rank in company.

The gentleman assists the lady in carving, unless the fashion is observed of servants carving at a side-table.

If a clergyman be present, it is proper to request him to say grace; if not, grace should be said by the master of the house.

Let all things be done quietly and in good order. If men-servants wait, they should be always in the way when wanted, always out of it when they are not. They should move noiselessly; remove a plate the moment they see that it is done with (and they must see this without seeming to observe); be ever on the alert with the wines, consulting the guests as to his choice before filling his glass. They must be ubiquitous, but inconspicuous. When maid-servants wait, the dinner may be regarded as *en famille*. Often, maid-servants wait more efficiently than men-servants. A good waiting-maid is a thousand times better than a clumsy footman—a brisk little woman than a portentous butler.

Both ladies and gentlemen remove their gloves during dinner. The napkin should be unfolded and placed across your lap, and any little adjustment of your table furniture should be made noiselessly, but not timidly. Timidity and forced ease alike show that you are unaccustomed to dining out.

Soup should be served by the hostess, beginning with the gentleman at her right hand. It should be eaten with a spoon, a piece of bread being held in the left hand. Avoid all noise in eating.

Attend to the wants of the lady you have escorted to the dinner-table before you attend to your own.

Fish is to be eaten with a fork, a piece of bread being held in the left hand.

Never take a second supply of either soup or fish ; it delays the course, and keeps the rest of the guests waiting.

Of the contents of the dishes carried round by the servants, never help yourself to more than your share.

In assisting a lady to any article of food, take care not to over load her plate. Pour sauce on the side of the plate.

Asparagus may be dealt with without taking it, as many do, in their fingers. Cut off the eatable part, and convey it to your mouth with your fork.

It is scarcely necessary to say that the fashion of waiting till everybody has been served before you begin is now quite antiquated.

In eating meat, poultry, or game, the knife and fork are used ; the fingers must not be allowed to hold a bone, however tempting.

Fruit-pies, puddings, pastry, etc., are generally eaten with fork and spoon. It is scarcely ever necessary to touch them with a knife.

Acquaint yourself with the contents of a dish before you accept it. If you do not know what it is, ask ; better do this than, having tasted it, send it away, as if it were not to your fancy.

The practice of taking wine with ladies is now nearly everywhere abolished. If it prevails adopt it—"When you are at Rome, you must do as the Romans do." Champagne is now rarely taken at dinner. Hock and Sherry are the more common drinks; it is however occasionally introduced.

With dessert come in finger-glasses, half-filled with warm water, and doilys on plates. In these glasses you may, if you please, dip your fingers and wipe them with your doily.

A silver-bladed knife is necessary to cut or prepare fruit with; a spoon is required for small fruit; these are placed beside each plate.

The wines, at dessert, are placed before the master of the house, whose duty it is to circulate them.

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### CARVING.

WITH respect to carving, it is precisely one of those things which every gentleman should be able to accomplish, if requested to do so. Now-a-days, much of the carving is often done at the sideboard, and a knowledge of the art is not so essential as it was; still it is very desirable that every gentleman should know how to do it.

In carving, one must deal fairly :—

"Study their genius caprice, *gout*—  
They in return, may haply study you.  
Some wish a pinion, some prefer a leg,  
Some for a merry thought or side bone beg :

The wing of fowls, thin slices of the round.  
The trail of woodcock, of cod-fish the sound.  
Let strict impartiality preside—  
Nor taste, nor favor, nor affection guide.”

The following hints on carving by a practiced hand will be useful :—

Though no directions can supply the place of observation and practice, it may be useful to tell the young carver how to use his tools, and what is expected of him. What are esteemed the most choice morsels of every dish ought to be known ; for—

“To deal small,  
And serve all,”

must be the carver’s couplet. Venison fat—the Pope’s eye in a leg of mutton—veal and lamb kidney—the firm, gelatinous part of a cod’s head—the thin part of salmon—the thick of turbot, and other flat fish—are reckoned the prime bits. The ribs, neck, and pettitoes of a pig—the breast and wings of fowls—the shoulders, rump, and back of hare and rabbit—the breast and thighs of turkey and goose, cutting off the drumsticks—the wings and breasts of pheasants, partridges, and moor game, and the legs and breasts of duck—are also reckoned delicacies. There are, besides, favorite bits, highly prized by some *gourmands*—though it is sometimes not easy to discover in what their superior excellence consists—as dry shank of mutton, turbot’s fins, cod’s tongue, the bitter back of moor game, the back of hare, the head of carp. In stew-soups, meat and forcemeat-balls are prized. A

knowledge of these things will be of use to the carver, as a guide in the equitable distribution which is necessary.

Persons of refinement will eat much more when their food is handsomely served in slices, and not too much at once, than when a pound, clumsily cut, is laid upon their plate. To cut warm joints fairly and smoothly, neither in slices too thick, nor in such as are finically thin, is all that is required of the carver of a plain joint. For this purpose, he must be provided with a knife of suitable size, having a good edge; and it will greatly facilitate his operations, if the cook has previously taken care that the bones in all joints are properly divided. It is impossible for the most dexterous carver to proceed with ease and comfort if this be neglected. Clever cooks are beginning to joint game and small poultry, and to cut the sinews with scissors before dressing. The dishes appear at the table in the usual form but are much more easily carved. Modern carvers cut diagonally as often as this is practicable, as it saves the joint, improves the grain, and gives a better distribution of fat and lean.

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## BALLS AND EVENING PARTIES.

“The music, and the banquet, and the wine;  
The garlands, the rare odors and the flowers.”

AN invitation to a ball should be given ten days or a fortnight before the ball takes place.

Balls generally begin about ten o'clock in the evening.

The guests are all expected to appear in full dress.

Gloves are worn throughout the evening.

On entering the ball-room, first address yourself to the lady of the house, and then to such friends and acquaintances as you may recognize among the guests.

A gentleman going alone to a public ball should make the acquaintance of the master of ceremonies as soon as possible, obtaining the good offices of that gentleman in introducing him to a partner.

No gentleman will solicit the hand of a lady for the dance, unless he has been introduced to her.

Ladies make a register of their engagements; but engagements should not be made while the dance is proceeding.

Gentlemen who do not dance should not accept an invitation to ball; every gentleman at a ball is expected to dance; it is a great breach of politeness to stay aloof from the "mazy ring."

Gentlemen should not select the same partner too frequently. Exclusive devotion to one lady gives occasion for rumors which may be anything but agreeable to the lady.

If there are more dancers than the room will accommodate, do not join in every dance.

Each gentleman conducts the partner he has last danced with to the supper-table.

Behave with the greatest courtesy to your partner, and conduct her to her seat at the conclusion of the dance, offering such attention as may be consistent.

Ladies should not dance too frequently with the same partner, but distribute their favors as impartially as possible.

Those who have to withdraw early should do so without attracting attention.

It should be the business of the host and hostess to see that everything is as complete as circumstances will allow.

There should be plenty of room; there must be plenty of light; and good music is essential to good dancing.

The room should not be over-crowded, and this may be guarded against by not asking too many guests.

The supper should be light, and elegantly served.

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Card-tables should be provided for those who enjoy the battle of the green cloth.

“Behold four kings, in majesty revered,  
With hoary whiskers, and a forked beard; .  
And four fair queens, whose heads sustain a flower,  
Th’ expressive emblem of their softer power;  
Four knaves, in garbs, succeed—a trusty band—  
Caps on their heads, and halberds in their hands;  
And party-colored troops — a shining train—  
Draw forth in combat on the velvet plain.”

Music, conversation, cards, are the main features of evening parties.

A "quiet evening" may be rendered very enjoyable, by asking a few friends—say ten or twelve—tolerably well known to one another, and good tempered enough to yield a little to each other's foibles.

Those who can sing or play on an instrument are always an acquisition.

Those who can talk—supposing they are not disputative or overbearing—are also at a premium.

Those who can enjoy a rubber, without asking high stakes, or losing their temper, are also in request.

Those who can sing or play should not hesitate to do so if they are asked, without they suppose their declining to do so would be better received than their compliance. Nothing shows ill-breeding and vanity more than an individual refusing to sing or play until warmly pressed, consenting reluctantly, with the assurance that they are really nothing at it, when it is very well known to all that they can do it very well, and are only too anxious to begin.

Those who can talk should bear in mind that others can talk too, and that conversation loses its charm when it lapses into a monologue. It is necessary in conversation to guard against wounding the feelings of any one present. Religion and politics should, if possible, be kept out of the conversation at an evening party. And there let no man ride his hobby: he must

dismount—nay, even divest himself of riding boots and spurs—if he would be considered a gentleman.

“ Conversation is but carving :  
Give no more to every guest  
Than he’s able to digest.  
Give him always of the prime,  
And but a little at a time ;  
Carve to all but just enough ;  
Let them neither starve nor stuff ;  
And, that you may have your due,  
Let some neighbor carve for you.”

At cards, let the stakes—if there be any—be so low as to be immaterial to the pocket. Those who love the gaming-table should seek it out of the sphere of an evening party. Be not too exacting as to penalties, nor too sharp about a mis-deal or a blunder; do not let a mere re-creation end in hot dispute. Few things are so unbecoming as friendly faces flushed with expressed or concealed vexation over a card-table.

Everything that can contribute to the amusement of the guest should be introduced. Albums, carte de visites, stereoscopes, microscopes, puzzles, illustrated books—almost everything, may be pressed into service, and tend to rational entertainment. Where young people are collected, special pains should be taken fully to meet their wants, to put them thoroughly at their ease, and keep them well amused.

## LOVE AND MARRIAGE.

Learn to win a lady's faith,  
 Nobly as the thing is high,  
 Bravely as for life and death,  
 With a loyal gravity.  
 Lead her from the festive boards ;  
 Point her to the stary skies ;  
 Guard her by your truthful words  
 Pure from courtship's flatteries.—MRS. BROWNING.

This marriage is a terrible thing ;  
 'Tis like that well-known trick in the ring,  
 Where one of a famed equestrian troop  
 Makes a leap through a golden hoop,  
 Not knowing at all what may befall  
*After his getting through it.*—THOMAS HOOD.

AT first sight it would appear as if both love and marriage were beyond the rules of etiquette; but it is not so. In society we must conform to the usages of society, even in the tender emotions of the heart.

Love is the universal passion. We are all, at one time or other, conjugating the verb *amo*.

“ He that feels  
 No love for women, has no heart for them,  
 Nor friendship, or affection ! he is foe  
 To all the finer feelings of the soul ;  
 And to sweet Nature's holiest, tenderest ties,  
 A heartless renegade.”

A lady's choice is only negative—that is to say, she may love, but she cannot declare her love; she must wait. It is hers, when the time comes, to consent or

to decline, but till the time comes she must be passive. And whatever may be said in jest or sarcasm about it, this trial of a woman's patience is often very hard to bear.

A man may, and he will learn his fate at once, openly declare his passion, and obtain his answer. In this he has great advantage over the lady. Being refused, he may go elsewhere to seek a mate, if he be in the humor; try his fortune again, and mayhap be the lucky drawer of a princely prize.

To a gentleman seeking a partner for life, we would say—look to it, that you be not entrapped by a beautiful face.

“Regard not the figure, young man ; look at the heart :  
The *heart* of a woman is sometimes deformed.”

“The hearts in which love is not preserved.  
Young man, the fir is not handsome,  
Is not so fine as the poplar,  
But it keeps its foliage during the winter.”

Seek intelligence ; seek gentleness of spirit ; seek a lover of home. Let it be one, whom, to use the beautiful Arabian proverb, you can make the keeper of your soul. Do not make money a *sine qua non*.

“Wha weds for siller, weds for care ;  
Wha weds for beauty, weds me mair ;  
But he that weds them baith together,  
Content with one, enjoys the other.”

There is truth in these lines. But be mindful that it is yours to keep the wolf from the door ; that you

must cherish as well as love. Consider whether or no you are really in a position to marry.

“ Let not passion’s force so powerful be  
Over thy reason, soul, and liberty,  
As to ensnare thee to a married life  
Ere thou art able to maintain a wife.”

There is a species of amatory telegraph which it is well to know something of. For instance:—If a gentleman wants a wife, he wears a ring on the first finger of his left hand; if he is engaged, he wears it on the second finger; if married, on the third; and on the fourth, if he never intends to be married. When a lady is not engaged she wears a hoop or diamond ring on her first finger; if engaged, on the second; if married, on the third; and on the fourth, if she intends to remain single. When a gentleman presents a fan or trinket to a lady with the left hand, this, on his part, is an overture of regard; when she receives it with the left hand, it is considered as an acceptance of his esteem; but if with the right hand, it is a refusal of the offer.

The mode in which the avowal of love should be made must, of course, depend upon circumstances. It would be impossible to indicate the style in which the matter should be told. The heart and the head—the best and truest partners—suggest the “properest” fashion. Station, power, talent, wealth, complexion, all have much to do with the matter; they must all be taken into consideration in a formal request for a lady’s hand. If the communication be made by letter,

the utmost care should be taken that the proposal be clearly, simply, and honestly stated. Every allusion to the lady should be made with marked respect. Let it, however, be taken as a rule that an interview is best; but let it be remembered that all rules have exceptions.

Supposing the gentleman to be accepted by the lady of his heart, he is, of course, recognized henceforth as one of the family.

The family of the engaged lady should endeavor to make the suitor feel that he is at home, however protracted his visits may be.

But protracted courtships, or engagements, are if possible, to be avoided; they are universally embarrassing. Lovers are so apt to find out imperfections in each other—to grow exacting, jealous, and morose.

“Alas! how slight a cause can move  
Dissension between hearts that love.”

Etiquette allows lovers to correspond by letter *after* engagement, but not before.

Constant attention in *public* as well as in *private* should be shown by a gentleman to his intended bride.

No engaged lady should appear more pleased with the attentions of other gentlemen than with those of her suitor.

Presents may be exchanged.

The lady should not be seen in public for some few days before her marriage.

The marriage breakfast is held at the residence of the parents or guardians of the bride, or that of their representative.

The guests are invited by the friends of the bride, though the bridegroom—*sub rosa*—may of course offer a suggestion.

The bridegroom selects his best men, and with his best man, in company, drives, not to the bride's residence, but to the church. There he awaits as patiently as he can, the bride's arrival.

The bridegroom should not appear in full dress. He should be elegantly attired, but in morning costume; white gloves is the only thing approaching full dress to be allowed him.

The bride proceeds to church attended by her father, or his representative, and her chief bridesmaid. The bridesmaids and other guests follow in other carriages. A gentleman should be provided for every bridesmaid, except those fair damsels are children, in which case they may walk two and two without the help of the other sex.

The dress of the bride—where it is at all consistent—should be white, and of a rich material, a wreath of orange blossoms round the head, and a veil of white lace enveloping the whole of the figure. White dresses, flower wreaths, with orange blossoms intermingled, grace the bridesmaids, whose veils, if they wear veils, must be brief in comparison to that of the bride.

The bride's father, or his representative, on his

arrival at church, heads the procession, and conducts the bride to the altar; the bridesmaids and guests, two and two, follow.

At the altar the bride takes her place at the left hand of the bridegroom. The father places himself directly behind the happy pair, and the bridesmaids with their attendant squires group themselves around, the chief bridesmaid standing at the left hand of the bride.

On the conclusion of the ceremony the bridegroom conducts the bride into the vestry, the others following. When the signatures are affixed, and the registration made, the married pair enter the carriage in which the bridegroom arrived, and proceed to the bride's residence.

At the wedding breakfast-table the arrangements must necessarily depend a good deal on the number of guests. Supposing a large party assembled: the bride and the bridegroom occupy seats about half-way down at the right-hand side of the table. A representative of the bride's family—her father, if possible—should occupy the head of the table, and the father of the bridegroom, or his representative, should take the further end. If the clergyman who has married the pair be one of the guests, he should occupy a place opposite to that of the newly-married couple.

Some speeches *must* be made, but they should be short—brevity, in this instance, at all events, being the soul of wit. The health of the bride and bridegroom must be proposed. The bridegroom must acknowledge

the compliment. The healths of the united families must be drank, and that of the bridesmaids hilariously toasted. All this over, come parting tears ; the carriage is at the door ; the bells are ringing ; the bridegroom's man has his slipper of good fortune ready ; the month of happiness has begun ; rise gentle moon ! And so it is all over.

Cards are now rarely sent. The announcement of the wedding generally ends with the statement "no cards." If cards are sent, it is well to consult the engraver as to the very latest fashion.

If it be true that "lovers should have but one friend between them," how much more true is it of the wedded. All their happiness depends on the perpetuity of that delightful harmony which first thrilled the chords of love.

"Love was made to soothe and share  
The ills that wait our mortal birth ;  
Love was made to teach us where  
One trace of Eden haunts our earth.

Timid as the tale of woe ; . . .  
Tender as the wood-dove's sigh ;  
Lovely as the flowers below ;  
Changeless as the stars on high."

To preserve this loving harmony, each must be mindful of the other. To the gentleman we would say, to make your home happy, see that you make your wife feel that your affection and tenderness for her are in no degree diminished from the day when you first sought her. Do not let her have, when you can help

it, to sit alone and go out alone. You would not have done this "once upon a time." Do not reserve all your blandness and fragrance for strangers or casual acquaintance. There are some men, judging from whose out-of-door manners it would seem that nothing was left to be desired, who are, nevertheless, of the ursa major species at home; men who keep their pleasant ways, and genial smiles, and cheerful words for company, and who can only be silent, or peevish and exacting with their wives. Have such men any just reasons to complain that their homes are not happy? There is a good deal of undeserved censure passed on women, on account of their not making home more attractive. Much of this blame is fairly chargeable on the men. With what heart can a woman strive to make the fireside cheerful when she knows, from bitter experience, that the companion of her life will come home to criticise her cookery, to disregard her personal appearance, and to let off upon her wounded but patient ear fretful language on account of everything that has gone wrong out-of-doors? See to it that you do your part to make home happy by cheerful encouragement to your wife.

And to the ladies—

" Be gay and good-humored, complying and kind ;  
 Turn the chief of your care from your face to your mind :  
 'Tis thus that a wife may her conquest improve,  
 And Hymen will rivet the fetters of Love."

So, fairly started on their voyage of life, we watch the gallant vessel as it rides the water with all its can-

was spread, and employ the whole phrase as heartily as ever it was offered, "God send the good ship safe to land!"

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### RIDING AND DRIVING.

THE etiquette of riding is very exact and important. Remember that your left, when in the saddle, is called the *near* side, and your right the *off* side, and that you always mount on the *near* side. In doing this put your left foot in the stirrup, your left hand on the saddle, then, as you take a spring, throw your right leg over the animal's back. Remember, also, that the rule of the road, both in riding and driving, is, that you keep to the *right*, or off side, in passing.

Never appear in public on horseback unless you have mastered the inelegancies attending a first appearance in the saddle, which you should do at a riding-school. A novice makes an exhibition of himself, and brings ridicule on his friends. Having got a "seat" by a little practice, bear in mind the advice conveyed in the old rhyme—

"Keep up your head and your heart,  
Your hands and your heels keep down,  
Press your hands close to your horse's sides,  
And your elbows close to your own."

This may be called the whole art of riding, in one lesson.

In riding with ladies, recollect that it is your duty to see them in their saddles before you mount ; and the assistance they require must not be rendered by a groom, you must assist them yourself.

The lady will place herself on the near side of the horse, her skirt gathered up in her left hand, her right hand on the pommel, keeping her face towards the horse's head. You stand at its shoulder, facing her, and, stooping, hold your hand so that she may place her left foot in it ; then lift it as she springs, so as to aid her, but not to give such an impetus that, like "vaulting ambition," she loses her balance and "falls o' the other side." Next, put her foot in the stirrup and smooth the skirt of her habit, then you are at liberty to mount yourself.

Keep to the right of the lady or ladies riding with you.

Open all gates and pay all tolls on the road.

If you meet friends on horseback, do not turn back with them ; if you overtake them, do not thrust your company on them, unless you feel assured that it is agreeable to them for you to do so.

No rules can be given for driving, except these : that it is vulgar to drive too fast ; it suggests the idea of your having borrowed the "trap" from a livery stable, and is, in every respect, ungentlemanly. In driving, endeavor to preserve entire self-possession.

If you enter a carriage with a lady, let her first take her place on the seat facing the horses ; then sit oppos-

ite, and, on no account, beside her, unless you are her husband or other near relative. Enter a carriage so that your back is towards the seat you are to occupy, you will thus avoid turning round in the carriage, which is awkward. Take care that you do not trample on the ladies' dresses or shut them in as you close the door.

The rule in all cases is this, you quit the carriage first and hand the lady out.

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### THE PROMENADE.

“TAKING a walk” is the great English notion of enjoyment, and, therefore, one is not surprised to find that there is an etiquette of the promenade—a set of rules to be observed in walking in the parks, streets and elsewhere. This has reference chiefly to the meeting of friends.

On recognizing a friend, lift your hat from your head with the hand farthest from him ; but there is no occasion to bow, unless it is some one whom you desire to accost with deference.

If you are on such terms that it is necessary to shake hands, lift your hat with your left hand, and then give a hearty shake with your right. Never be the first to offer your hand to a superior, that is his privilege ; but when you give it to any one, high or low, do it with a *will*. To offer two fingers, to let your hand be lugged

at like a bell-pull, or to let it lie in the palm of a friend like a dead fish, all these varieties of hand-shaking are equally odious.

When you meet a lady with whom you are slightly acquainted, wait until she gives you some mark of recognition ; if she fails to do so, pass on. Should she bow, lift your hat and slightly bend. If you are smoking, remove your cigar with your disengaged hand.

However good the terms on which you may be with a lady, never stop her to speak, and never offer your hand ; she will stop, you raise your hat, and if it is agreeable to her, she will offer her hand. She, too, decides when the conversation is to end. If, while speaking, she moves onward, you should turn and accompany her ; if she makes a slight inclination, as of dismissal, raise your hat, bow, and go your own way.

In walking with a lady, never permit her to encumber herself with a book, parcel, or anything of that kind, but always offer to carry it. As to smoking, it certainly is not gentlemanly to smoke while walking with ladies ; but modern notions on the tobacco question are growing very lax, and when by the seaside, or in the country, or in any but fashionable quarters, if your fair companion does not object to a cigar—never a pipe—you will not compromise yourself very much by smoking one.

## PUBLIC MEETINGS.

As gentlemen are often called upon to attend public meetings, it may be as well to add a word or two on that subject. Meetings are of two kinds. There are some, such as meetings of companies, charities and public bodies, in which the proceedings are of a merely formal character, and the programme is arranged beforehand. There are also what are more properly termed "public meetings," in which the business is arranged by the chairman, who, on such occasions, is elected by the meeting at the commencement of the proceedings. In the former case, the speeches are arranged previously, the several resolutions being placed in the hands of the gentlemen who are to propose and second them. It is competent to any gentleman present to move an amendment to any of the resolutions proposed, but, unless he is a person of some standing, or the circumstances are peculiar, any interference with the order of the meeting is regarded as indecorous.

At a "public" meeting, the chairman selects the movers and seconds of the resolutions, but it is quite open to any person present to move or second as many amendments as they may think proper. When amendments are proposed, the last amendment is first put from the chair. Should that not be carried, the one preceding it is put, and so on, the resolution being submitted last. Should either of the amendments be carried, the original resolution is submitted as a matter

of form, and is, of course, negatived ; the amendment is then put as a substantive resolution, and on that decision of the meeting is finally taken. Motions of adjournment are not spoken to, but are put immediately on being moved. We need hardly say that it is exceedingly ungentlemanly to interrupt speakers who are addressing a meeting, and that all present should do their utmost to support the authority of the chair. The business always terminates with a vote of thanks to the chairman, which it is competent to any gentleman present to propose.

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### PIC-NICS.

IN giving a pic-nic, the great thing to remember is to be sure and have enough to eat and drink. Always provide for the largest possible number of guests that may by any chance come.

Send out your invitations three weeks beforehand, in order that you may be enabled to fill up your list, if you have many refusals.

Always transport your guests to the scene of action in covered carriages, or carriages that are capable of being covered, in order that you may be provided against rain, which is proverbial on such occasions.

Send a separate conveyance containing the provisions, in charge of two or three servants—not too many, as half the fun is lost if the gentlemen do not officiate as amateur waiters.

The above rules apply to pic-nics which are given by one person, and to which invitations are sent out just the same as to an ordinary ball or dinner party. But there are pic-nics and *pic-nics*, as the French say.

Let us treat of the pic-nic in which a lot of people join together for the purpose of a day's ruralizing. In this case, it is usual for the ladies to contribute the viands, and the gentlemen the wine, beer, etc. The gentlemen, too, should provide and superintend all the arrangements for the conveyance of the guests to and from the scene of festivity.

Great latitude in dress is allowed on these occasions. The ladies all come in morning dresses and hats ; the gentlemen in light coats, wide-awake hats, caps, or straw hats. In fact, the morning dress of the seaside is quite *de rigueur* at a pic-nic. After dinner, it is usual to pass the time in singing, or, if there happens to be an orchestra of any kind, in dancing. This is varied by games of all kinds, *croquet*, etc. Frequently after this, the company breaks up into little knots and coteries, each having its own centre of amusement. Each gentleman should endeavor to do his utmost to be amusing on these occasions. If he has a musical instrument, and can play it, let him bring it—for instance, a cornet, which is barely tolerated in a private drawing-room, is a great boon, when well played, at a pic-nic. On these occasions a large bell or gong should be taken in order to summon the guests when required ; and the guests should be careful to attend to the call at once, for many a pleasant party of this

kind has been spoiled by a few selfish people keeping out of the way when wanted. They not only inconvenience the rest of the company, but are guilty of great want of civility in keeping the driver waiting or the horses standing in the cold.

Finally, it would be well on these occasions to have each department vested in the hands of one responsible person, in order that when we begin dinner we should not find a heap of forks but no knives, beef but no mustard, lobster and lettuces but no salad-dressing, veal-and-ham pies but no bread, or a barrel of beer and no tumblers, and nearly fifty other such *contresmeps*, which are sure to come about unless the matter is properly looked after and organized.

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## BOATING.

THE reader may doubtless be surprised that we should treat of etiquette when speaking of boating, but still there are little customs and usages of politeness to be observed even in the roughest sports in which a gentleman takes part.

Never think of venturing out with ladies alone, unless you are perfectly conversant with the management of a boat, and, above all, never overload your boat. There have been more accidents caused by the neglect of these two rules than can be imagined.

If two are going out with ladies, let one take his stand in the boat and conduct the ladies to their seats, whilst one assists them to step from the bank. Let the ladies be comfortably seated, and their dresses arranged before starting. Be careful that you do not splash them, either on first putting the oar into the water or subsequently.

If a friend is with you and going to row, always ask him which seat he prefers, and do not forget to ask him to row "stroke," which is always the seat of honor in the boat.

If you cannot row, do not scruple to say so, as then you can take your seat by the side of the ladies, and entertain them by your conversation, which is much better than spoiling your own pleasure and that of others by attempting what you know you cannot perform.

The usual costume for gentlemen is white-flannel trousers, white rowing jersey, and a straw hat. Peajackets are worn when their owners are not absolutely employed in rowing.

Of late years ladies have taken very much to rowing : this can be easily managed in a quiet river or private pond, but it is scarcely to be attempted in the more crowded and public parts of our rivers—at any rate, unless superintended by gentlemen. In moderation, it is a capital exercise for ladies ; but when they attempt it they should bear in mind that they should assume a dress proper for the occasion. They should leave their

crinoline at home, and wear a skirt barely touching the ground ; they should also assume flannel Garibaldi shirts and little sailor hats — add to these a good pair of stout boots, and the equipment is complete. We should observe, however, that it is impossible for any lady to row with comfort or grace if she laces tightly.

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### STAYING WITH FRIENDS.

WHEN you go to see a friend at his country-house it is usual for the invitation to be for a week, or some specified time. You should be careful not to exceed this period, even if asked to do so ; as he has probably other visitors to succeed you, whose arrangements you will upset if you stay.

Never take a friend with you unless especially desired to bring him. On no account take your children, unless especially requested to do so ; for they may prove a serious inconvenience to yourself and an annoyance to your host. Do not take too much luggage, but, if a short visit, take enough to last you the time, so that you will not trouble your friends by sending your things to the laundress.

Ascertain as soon as possible the hours and habits of the family, and endeavor to conform to them as much as possible. Be punctual at meals, and though at many large country houses breakfast is on the table

from nine till twelve, you should endeavor to be down in moderate time, so that you may be enabled to chat with your host and hostess.

Always take care to be in the drawing-room before dinner is announced, and be careful about accepting invitations to other houses in the neighborhood, unless your host is invited too ; for you must consider yourself his guest for the whole of the visit.

After breakfast, the visitor should place himself at the disposal of his host, and be ready to join and assist at any party of pleasure that may be suggested. Or he can retire and amuse himself by writing letters ; or reading in the library ; or walking, riding, or shooting with the other visitors—anything is better than dangling about the house doing nothing all the morning.

Be careful not to keep your entertainers up beyond their usual hours. When the ladies retire for the evening, it is customary for some of the gentlemen to go into the smoking-room for a chat, but you should not venture to do this unless it is proposed by the host, or you know it is the custom of the house.

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HINTS.

BE careful how you address even your most intimate friends. Familiarity never warrants rudeness. You may call them by their Christian and surname ; but not by a vulgar contraction of the Christian name.

"The man that hails you Tom or Jack  
And proves by thumps upon your back  
How he esteems your merit,  
In such a friend that one had need  
Be very much his friend, indeed,  
To pardon or to bear it."

Never speak to your acquaintances from one side of the street to the other. Shouting is a certain sign of vulgarity. First approach, and then make your communication to your acquaintance or friend in a moderately loud tone of voice.

In street salutations, care must be taken that the laws of etiquette be not infringed. In meeting a lady with whom you are acquainted (but take care that you have been formally introduced to her), slightly raise your hat and bow, if you are on sufficient terms of intimacy to allow of your shaking hands, do not remove your glove. Do not linger talking, and keep her waiting in the street; but, if you have anything to say, turn back with her. Take care that your conversation be in a low key.

In walking with a lady, you may offer her your right or left arm indifferently, provided you consult her convenience; and in like manner you may give the lady the inside or outside of the road or street, if you make a point of securing for her the path that is the smoothest, safest, and most agreeable.

If, when riding out, you meet a lady with whom you are acquainted, you may bow and ride on; but you cannot with propriety carry on a conversation with her

while you retain your seat on horseback. If very anxious to talk to her, it will be your duty to alight, and to lead your horse.

Pulling out your watch in company unasked, either at home or abroad, is a mark of ill-breeding; if at home, it appears as if you were tired of your company, and, if abroad, as if you wished you were somewhere else; in either case as if the time hung heavy on your hands. If you want to know the time, withdraw; besides, as the taking what is called French leave was introduced, that by no one person leaving the company the rest might be disturbed, looking at your watch does what that piece of politeness was designed to prevent.

Never break an appointment, but be punctual to the moment in keeping it.

If, during a morning call, or at a dinner or evening party, you should be so unfortunate as to overturn or break anything, do not be profuse in your apologies, but express your regret in manner rather than in words. Do not imitate Mr. Tittlebat Titmouse, who, when he broke a dish at a nobleman's table, offered to buy another, adding that "he knew a capital shop in Tottenham Court Road."

Never permit a lady to pay for refreshments, vehicles, railway tickets, etc., when you accompany her to places of public resort.

Great tact is required in the matter of presents. To

make them to your superiors is often an offense, while those inferior to you in circumstances may resent a gift as a reflection on their want of means ; again, to give what is of great value savors of ostentation, while a poor gift is an insult. The article given should be rare or curious, rather than costly ; if it have some association, or is the product of your own talent, all the better.

Game or flowers may always be given with propriety.

Receive a present in the spirit in which it is given, and with a quiet expression of thanks. On the other hand, never, when what you have given is admired, spoil the effect by saying it is of no value, or, worse still, that you have no use for it, have others, or anything of that kind. Simply remark that you are gratified at finding it has given pleasure. Do not refuse a present, unless under peculiar circumstances, which may, on mature reflection, seem to justify you in so doing.

In walking with a lady in the street, always give her the wall ; but, in town, the rule of the pavement, that of always keeping to the right, is so rigidly observed, that, in meeting with a lady, you need not depart from it, unless, by adhering to the rule, you would send her into the road, or expose her to inconvenience from passing vehicles, either of which courses is unpardonable.

If you are in a crowd, and you and your lady are obliged to proceed singly, you should lead the way.

Never propose to your friend to join him in an excur-

sion, or to make one of a party at his house. It is for him to invite you, and he may have reasons for not doing so.

Never laugh aloud, nor whistle, in any library or public room, nor adopt a style of behavior likely to be offensive to other persons present.

Do not smoke in the presence of ladies, and never stand with your back to the fire, nor put your feet on the rungs of a chair, nor loll back on sofas, nor yawn, nor read aloud without being asked to do so, nor put your elbows on a table, nor drum tunes with your fingers, nor indulge in any of those minor vulgarities which may render you disagreeable to others.

Lastly, do not affect fine language. Speak in a simple, straightforward manner, without pretense or affectation. Never use words that have become obsolete, or of which you do not know the exact meaning.

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## FUNERALS.

"The last scene of all, which ends this strange, eventful history."

ON the mournful occasion when death takes place, the most proper course is to announce the decease in the newspaper. An intimation that friends will kindly accept such notice appended to the announcement saves a large amount of painful correspondence.

Near relations, and those whose presence is desired at the funeral, should be communicated with by letter, upon mourning paper, the depth of the mourning border depending on the age, or position of the deceased.

The undertaker will advise as to the description of funeral. The arrangements should be made by some one acquainted with the business.

Gloves are generally purchased by the mourners themselves, but the undertaker is usually provided in case of necessity.

It is a mark of great respect for friends to act as pall-bearers. The male servants and *employees* are sometimes allowed to attend in this capacity.

The use of memorial cards is now somewhat common. The undertaker will provide them if required.

All correspondence from members of the family, or intimate friends with a family in mourning, should be conducted on black-edged note paper, the envelope sealed with black wax.

Visits of condolence should be paid about ten days after the funeral.

## MOURNING.

WITH regard to mourning, we may say that the habiliments of woe are subject to the fickle change of fashion just as any other garments are. The depth of mourning is, of course, in proportion to your relationship to the deceased.

If invited to the funeral of a person who is no relation to you, you should go entirely in black, with moderate hat-band and black gloves.

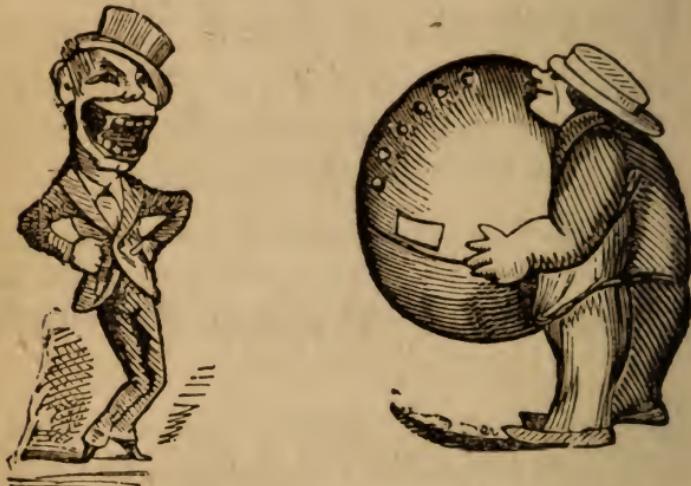
The practice is very common now of sending out mourning cards to the friends of the deceased person, but this is not regarded as an invitation to the funeral, unless that is especially specified.

When you receive a "Return thanks for kind inquiries," you may call again, and on this occasion you will be expected to go in and condole with the family. If at all an intimate friend, adopt slight mourning on such an occasion.

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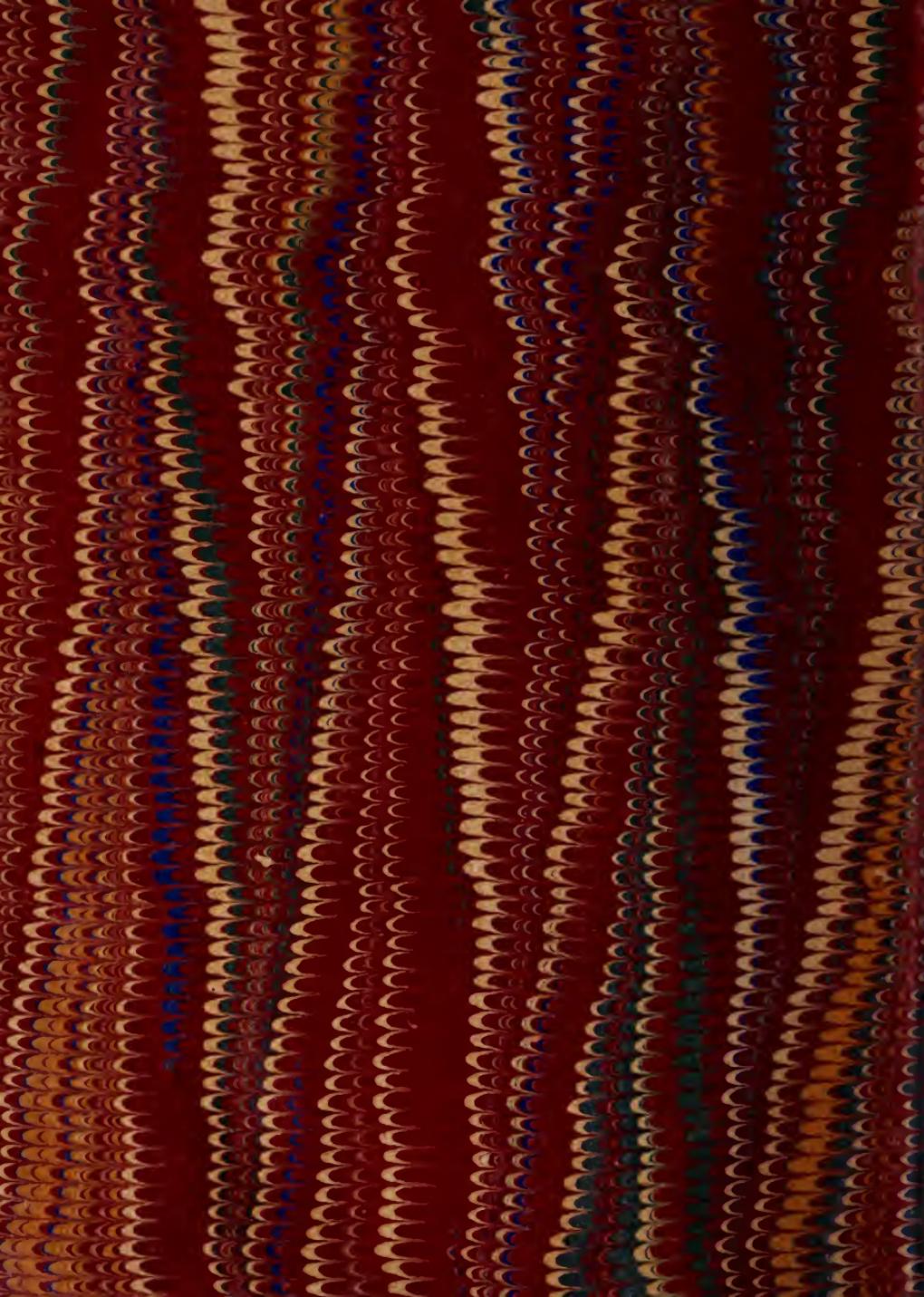
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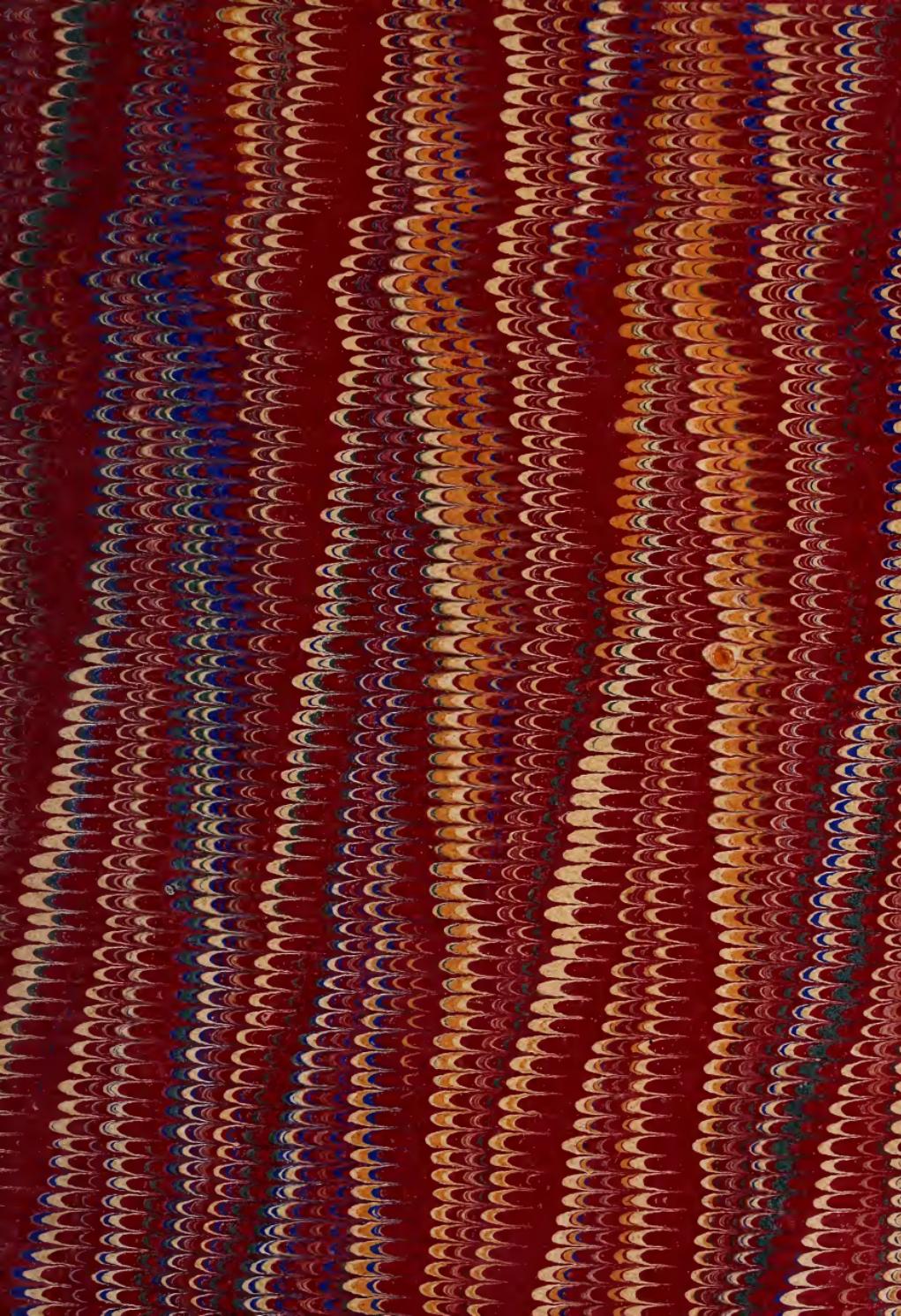
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